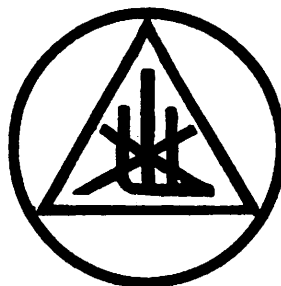


the Beacon



July 1965

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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THEREFORE CHOOSE LIFE

THE July/August period covered by this issue of the *Beacon* falls within the astrological influence of Cancer, Leo and Virgo. This is an interesting sequence of energies and influences portraying the immersion of life in form, the emergence of self-consciousness, and ultimately the birth of the spiritual man, the Christ, in the cave of the human heart.

In many significant ways humanity as a whole is now experiencing the pangs of spiritual rebirth as the life-giving forces of Aquarius strengthen in influence and effect in human consciousness. The 'house' in which we dwell, the daily life and environment, the personal, group and national equipment and circumstance, has for too long served to isolate and divide. The light of the indwelling life has been shut in by walls of self-centredness and self-interest; consciousness has been turned and involved with self-growth; the cave of the heart has been apparently lifeless, the living principle of love quiescent in the dark.

The profoundly changing energy patterns as we move into Aquarius, however, are permeating and changing all forms of human life and relationship and all our human institutions and social systems. They change in response to changes in consciousness. And consciousness is changing as the result of the experiences and the lessons learned in the darkness of isolation, man from man and man from God. The theme of Life is emphatic and continuous as the influence of Aquarius increases; it is particularly potent at this time of the year following the outpouring of the Festival period.

The age of Aquarius is destined to produce a tremendous growth in human communication and human relationships. Humanity is due, in this coming 2000 years, for an epic step forward on the evolutionary way, 'the longest stride of soul man ever took'. As this Aquarian life-giving energy increases in power and momentum, therefore, the man-made barriers can go down before the tide of the new life. Although

humanity has a choice and a degree of self-will to exercise, like King Canute on the southern shores of ancient Britain, we cannot halt the incoming tide, but we can delay it by a fanatical perpetuation of all man-made barriers and of every totalitarian attitude wherever it exists.

The call to 'choose Life' instead of continuing to strengthen the material forces has been sounded out in many different ways, particularly during the last few years. The response to that call is evident in the increasing concern human beings show for the well-being of those of other nationalities and of other cultures. We are all concerned with human poverty, illiteracy, hunger and disease. We are all becoming more concerned with economic balance and for a fair distribution of the world's resources. We are all profoundly involved in the need to establish a condition of unity, stability and peace in the world. The call to channel the life force that relates, unifies and provides right conditions for human well-being has sounded out, and is now sounding out, through government, through religion, through educational institutions, and increasingly in the rank and file of humanity from those men and women of goodwill whose hearts are open to the needs of their fellowmen. It sounds out through public demonstrations all over the world for peace, freedom and human rights. It resounds through the growing pressure of public opinion. Life circulates, creating unity and revealing the oneness that exists in a spiritual sense behind all outer diversity.

Let us, therefore, in the most practical way support and co-operate with individuals, groups and organisations of any kind that are genuinely working for human unity, which include all men of every race, colour, creed and culture. So we provide right opportunities for the life-giving power of Aquarius to anchor on Earth, and to find an adequate outlet through the forms of our civilisation which must exist in the future to serve human progress and the continuity of an expanding consciousness.

The Reservoir of Life

by Djwhal Khul

'Let the group see that all the eighteen fires die down and that the lesser lives return unto the reservoir of life.' (RULE IV)

IN this Rule two main ideas are to be found, both of them connected with the first divine aspect: the thought of death and the nature of the will. In the coming century, death and the will inevitably will be seen to have new meanings for humanity, and many of the old ideas will vanish. Death, to the average thinking man, is a point of catastrophic crisis. It is the cessation and the ending of all that has been loved, all that is familiar and to be desired; it is a crashing entrance into the unknown, into uncertainty, and the abrupt conclusion of all plans and projects. No matter how much true faith in the spiritual values may be present, no matter how clear the rationalising of the mind may be anent immortality, no matter how conclusive the evidence of persistence and eternity, there still remains a questioning, a recognition of the possibility of complete finality and negation and an end to all activity, of all heart reactions, of all thought, emotion, desire, aspiration, and the intentions which focus around the central core of a man's being. The longing and the determination to persist and the sense of continuity still rest, even to the most determined believer, upon probability, upon an unstable foundation, and upon the testimony of others who have never in reality returned to tell the truth. The emphasis of all thought on this subject concerns the central 'I' or the integrity of Deity.

You will note that in this Rule, the emphasis shifts from the 'I' to the constituent parts which form the garment of the Self, and this is a point worth noting. The information given to the disciple is to work for the dissipation of this garment and for the

return of the lesser lives to the general reservoir of living substance. The ocean of Being is nowhere referred to. Careful thought will here show that this ordered process of detachment, which the group life makes effective in the case of the individual, is one of the strongest arguments for the fact of continuity and for individual identifiable persistence. Note those words. The focus of activity shifts from the active body to the active entity within that body, the master of his surroundings, the director of his possessions, and the one who is the breath itself, despatching the lives to the reservoir of substance, or recalling them at will to resume their relation to him.

Putting it this way, you will note how the disciple is really enjoined to recognise, with the assistance of his group, that he is essentially the Father aspect himself, the first cause, the creative will and the breath of life within the form. This is a somewhat new attitude which he is asked to take, because hitherto the emphasis upon his focus has been to regard himself as the soul, reincarnating when desire calls and withdrawing when need arises. The group life as a whole is here needed to make possible this shift in realisation away from form and consciousness to the will and life aspect or principle. When this has begun to take place, one of the first recognitions of the initiate-disciple is that form, and its contacts, which we call knowledge, have in themselves produced a great thoughtform which has summed up in itself his entire relation to form, to existence and experience in the three worlds, to matter, to desire and to all that incarnation has brought him. The whole matter looms, therefore, over-large in his consciousness.

The detaching of himself from this ancient thoughtform, the final form which the Dweller on the Threshold takes, is called by him Death. Only at the fourth initiation does he realise that death is nothing but the severing of a thread which links him to the ring-pass-not within which he has chosen to circumscribe himself. He discovers that the 'last enemy to be destroyed' is brought to that final destruction by the first aspect in himself, the Father or Monad which moved originally to create that form, the Life, the Breath, the directing energising Will. It is the will that, in the last analysis, produces orientation, focus, emphasis, the world of form, and above all else, because of its relation to the world of cause, the world of meaning.

Living in the World of Meaning

Average man lives and has his being in the world of meaning; the initiate and the Master have their focus in the world of Being. They are then naught but will, illumined by love which links them with the world of meaning, and capable of intelligent activity which links them with the world of form, and is the indication of life. But the desire of the initiate is not now for activity, or even for the expression of love. These qualities are integral parts of his equipment and expression but have dropped below the threshold of consciousness, a higher correspondence of the automatic activities of the physical body which proceed upon their work without any realised consciousness on the part of man. His effort is towards something which means little as yet to those of you who read these words; it is for the realisation of Being, immovable, immutable, living and only to be comprehended in terms which embody the concept of 'It is not this; it is not that'. It is No-Thing; it is not thought or desire. It is life, Being, the whole, the One. It is not expressed by the words 'I am' or by the words 'I am not'. It is expressed by the words 'I am that I am'. Having said that, know you what I mean?

It is the will-to-be which has found itself through the will-to-good.

Therefore, the eighteen fires must die down; the lesser lives; embodying the principle of form, of desire and of thought, the sum total of creativity, based upon magnetic love, must return to the reservoir of life and naught be left but that which caused them to be, the central will which is known by the effects of its radiation or breath. This dispersal, death or dissolution is in reality a great effect produced by the central Cause, and the injunction is consequently: this they must bring about through the evocation of the Will.

This type of death is ever brought about by a group, because it is from the earliest moment the one unmistakable expression of soul activity, as influenced consciously by the Monad or Father, and this activity is a group activity which wills the return of the lesser lives to the general reservoir from the very first moment that it has become apparent that the form experience has served its purpose and that the form has reached a point of such resilience and capacity that perfection has been practically achieved. This is definitely consummated at the fourth initiation. Now, at the end of the great life-cycle of the soul, persisting for aeons, the time is nearing when form-taking and experience in the three worlds must end. The disciple finds his group in the Master's Ashram and consciously and with full understanding masters death, the long-feared enemy of existence. He discovers that death is simply an effect produced by life and by his conscious will, and is a mode whereby he directs substance and controls matter. This becomes consciously possible because, having developed awareness of two divine aspects, creative activity and love, he is now focused in the highest aspect and knows himself to be the Will, the Life, the Father, the Monad, the One.

from A TREATISE ON THE SEVEN RAYS, VOL. V, 101/5

Death and the Psychic Faculties

by Colby Dorr Dam

We must learn to distinguish clearly . . . between the facts of nature which are temporal and the facts of life which are eternal.

I HAVE meat to eat that ye know not of' . . . 'and ye shall know the truth and the truth shall make you free' . . . 'all these things that I have done ye can do' . . . 'as a man thinketh in his heart, so is he' . . . 'heaven and earth shall pass away but my Word shall not pass away' . . . 'if a man keep my saying he shall never see death'.

One of the overshadowing questions of our atomic age is this: why, despite their massive impact on human history, do these and other words of Christ remain as they were in Jerusalem and on the shores of Galilee nearly two thousand years ago, both the riddle and the wonder of mankind?

Perhaps it is because his Life and Teachings fuse together personal and planetary self-concepts which are separated by immense distances in time, experience, destiny and human evolution. It is a fusion which breeds in mankind a natural confusion about the working relations between life and death of our physical bodies. Also nuclear science has now compounded our immemorial death riddle. Faced with possible instant atomic liquidation of whole populations there are millions of informed intelligent people here and abroad who are saying to themselves: 'For us life without death and death without life are equally meaningless. What do they mean together?'

As birth brings us into the world of the object, so does death take us into the world of the subject; and what is subjective here becomes objective hereafter. There is then no chance to conceal our inner lives; and there is total correlation between our carnate and discarnate experience. Our evolution as personalities requires a time for the object and a time for the subject, and without the two could not proceed. However our desperate attachment to our physical bodies and senses is quite unnecessary; it is merely an

index of our spiritual ignorance.

What then, is the subjective purpose of death? It takes away the object and thereby demonstrates the illusions of the obvious. It is the ultimate denial of materialism in all its subtle forms. It proves the futility of our tireless efforts to escape from ourselves. It makes us subjectively *naked* so that all who care to look can see our inmost thoughts and feelings. It throws us into a subjective environment which corresponds precisely with our inner lives in the flesh. It shows us how and why our human qualities and values control the meaning of our *facts of nature*. There is, of course, great justice in this arrangement. 'As ye sow, so shall ye reap.'

When this intimate relativity between our carnate and discarnate cycles of experience is established in our social sciences and humanities, we shall, for the first time, be dealing with our total human evolution. This will, of course, generate in our quality-value system a revolution which transcends in all directions, the explosion touched off in our natural sciences by the release of atomic energy. Why is this? Because our present illusions of life and death are both cut from the same piece of cloth. It is the common fabric of personal identity from which the clothing of Mr. and Mrs. Personality is fashioned. It is woven in diverse patterns of many colours from four basic threads of life, physical instinct, emotional love, mental analysis and spiritual synthesis. They are threads of pure magic; and the patterns they weave are in ceaseless motion. Designed by the ever-moving focus of human attention, they range from the instincts of the savage tribes to the planetary self-concepts of Christ and his Hierarchy. It is a long journey. It takes us through many births and many deaths from primitive existence, through many types of creative genius, into a syn-

thesis of life and form which justifies abundantly the blind and tortuous struggle of human evolution.

This struggle, since the time of Charles Darwin, has focused mainly on the objective evolution of atomic forms and the powerful rise of the natural sciences. Today however, the release of atomic energy, our entry into space and the so-called world war of ideas demonstrate with shattering finality that nature alone cannot save mankind from self-destruction. Indeed we seem to have gotten nature and human nature badly mixed up together. Ignorant of the eternity of life we are obsessed with the death of its natural forms. Our number 1 agent of death, the atom, has contributed little to our understanding of life. This is not its function in Creation; and nature therefore cannot explain human nature. The natural sciences and the objective mind which breeds them are nearing the end of their rope. We can hang ourselves with it if we wish; but it will not be the fault of the atom; and most of mankind knows what a stupid and futile act it would be. For it is not science, it is not the objective mind, it is not the nature-aspects of the human animal which must decide whether the atom is to be an agent for the life or death of mankind.

The Ticket of our Destiny

It is our quality-value system which writes the ticket of our destiny, controls our evolution, relates us to the Spiritual Order and integrates life with death. This is the system which keeps the human spirit alive as the natural sciences keep the human body alive. It correlates the facts of life with the meaning of life. This quality-value system is not science, not religion, not philosophy; it is from our angle a living, loving synthesis of the three, defined and applied on a planetary scale. While these three are separated in concept, context or language, there is no way available to conceive, let alone grasp, the continuity of life and death or the meaning of the words of Christ.

In personal dimensions our quality-value system is the fusion of love and ideas which generates all types of special creative faculties. It is the instrument of group unity

which integrates and motivates all types of group activity ranging from the family to the United Nations and Red Cross. It is the yard-stick which measures the dimensions of the self-concept. It is the key which opens the door to the subjective evolution of mankind.

What then does our quality-value system look like as we enter the space age and prepare our missiles for extermination of the human animal? Body, heart and mind, science, religion and philosophy are at war with one another; they cannot even speak the same language. Mr. and Mrs. Personality are cut into three pieces before they open their mouths. We are, in other words, a generation of specialists engaged in a furious pursuit of the impossible. Our efforts to explain human nature in terms of nature have produced thousands of special disciplines and knowledges. We are slowly drowning in a sea of irrelevant facts. On the other hand, life and the Spiritual Order which sustains it cannot and do not specialise. Thus only the integrated personality can conceive an integrated humanity as a single unit in Creation, circumscribed by a common human destiny and goal. We have made rapid progress in discovery of the natural order; but we have apparently forgotten that mankind is also a subjective order, explicitly designed to transcend and control the natural order. Thus we have no studies of genius, of dynamic, creative specialists in terms of their quality-value systems. We do not know where or how to look for a synthesis of life within ourselves.

Behind the current human situation is the fact that we are as yet dealing with only half of human evolution. For it is not life alone, but life and death together which generate our culture and sustain our civilisation. Indeed, in the larger dimensions of the Spiritual Order, we seem to have the cart before the horse; for it is the dead who are really alive and the living who are half dead. One reason, of course, is the fact that our discarnate lives are controlled, not by the objective mind or physical sciences, but by our quality-value system which is always and everywhere metaphysical. Hence the need to distinguish clearly, here and now,

between the facts of nature which are temporal, and the facts of life which are eternal.

To make this distinction now, before the atom gets out of hand, we shall need to stretch our imaginations a bit. We shall need to visualise a time, not too far off, when Mr. and Mrs. Personality, stripped of all the subtle arguments of sophistry, materialism and specialisation, have merged their carnate and discarnate lives into a single continuity of dynamic, creative experience. For this, in the form of simple, personalised parables, is exactly what Christ declared and implied in his brief ministry nearly two millenia ago.

Fusion of Life and Death

Now this fusion of life and death, of heaven and earth, necessarily involves: (1) recognition of our quality-value system as the working link, first between the human and the natural orders; second, between the spiritual and the human orders; (2) realisation that the evolution of heaven and earth move forward together in ceaseless motion and parallel structure; (3) a wider definition of the word *universe* to include the fact that all genius and high creative faculties are moving inexorably towards a fresh synthesis of science, religion and philosophy; (4) discovery and application of telepathy, clairvoyance and the other psychic faculties on spiritual levels of reason, which require a planetary approach to the ascending scale of life energies now in operation.

In these larger dimensions of karma and reincarnation, Mr. and Mrs. Personality must be defined as the living, moving relativity between their carnate and discarnate cycles of experience and growth. And this definition is no fairy tale. It is a law of subjective cause and effect as tough as a bar of steel, as inexorable as night and day, as sure as the orbits of the planets. It is the law which relates time to eternity, form to life and object to subject. We need therefore to understand and apply the ascending order of control which is built into our human life-energies, atomic, organic, instinctive, emotional, objective mind, human intellect and spiritual reason. Thus it is subjective discrimination which holds the key to our quality-value system. As an example, let us

take five human qualities: sincerity, intelligence, love, imagination, action. Do these five register on physical, emotional, mental or spiritual levels of reality? All are valuable; all are necessary; but there are vast differences involved and we must know where we stand in consciousness.

Perhaps we can get a fresh slant on these distinctions in the following quotation from *The Life Beyond the Veil* in 4 volumes by a devout vicar of the Church of England, the Rev. G. Vale Owen, with an introduction by Lord Northcliffe.

‘... Death therefore ends nothing but carries forward what has been begun; as it stands between the earth-phase of life and the life of the spheres, so it is a sacred thing enshrining a transaction blended of both and so a Sacrament as we use the word. ...

‘... A book will be projected whose need is seen. We will say that a sphere, whose dominant note is that of science, will conceive the outline of the book. This is handed on to another sphere whose note is love. A scheme where beauty rules will add some illustrations, which will give colour and harmony to the theme. Then it will come to such a company as those who study the different traits dominant in the races of mankind. These will study very carefully the theme itself and look for the nation most fitted to put the venture forth in the world. This decided, they will carefully select the next sphere to which it shall be entrusted. It may need an infusion of historical precedent, or a poetical vein, or romance perchance. And what started out as a framework of hard scientific fact may issue into the earth plane as a scientific treatise, an historical *resumé*, a novel, or even a poem or hymn’.

This is a rough example of the synthesis of group creative faculties which pervades the intermediate levels of the heavenly worlds. But it carries a pregnant lesson for mankind. Like radar from a far and magic shore, this quality-value synthesis of human experience penetrates the vaulted darkness of mankind to reach those on the ship at sea whose instruments are tuned to receive it.

Likewise Martin Buber, who had his own radar screen, sends us these shining lines:

‘The trees condemn him who is not upright and attentive; the flowers judge him who does not open himself and submit himself to the sun; and he who does not know the peace of becoming, against him every blade of grass raises itself like a flaming sword.’

These examples are timely and interesting

not only because they correlate life with death, but because they illustrate the application of the psychic faculties to the spiritual levels of human evolution. Indeed it is quite possible that, as the current century is known as the age of the nuclear sciences, the coming century will be known as the age of the psychic sciences. The primitive condition of our quality-value system suggests that both are necessary to restore balance to the human organism.

Unconscious Telepathy

Hence it is not surprising that telepathy, clairvoyance and extra-sensory perception are already under rigorous investigation by qualified scholars in many countries. Thousands of cases of spontaneous or unconscious telepathy among average people have been documented. A few colleges and universities have introduced courses in the field. Extensive research is under way on the psychic influences of people on plants and animals. Among the American leaders in parapsychology and E.S.P. research are Dr. J. B. Rhine of Duke University who has recently formed a Foundation for Research on the Nature of Man. The work, on a world scale, is integrated through the International Journal of Parapsychology and the Parapsychology Foundation of New York, of which Mrs. Eileen J. Garrett is president. The Psychic Research Society of England has been working in the field for many years. Also, to say nothing of eastern philosophy, the whole history of the Catholic Saints and Christian mysticism is punctuated by psychic evidence for which current science, religion and philosophy have no reasonable explanation. There is more evidence. Some of the most advanced books in the world which are designed for the coming century, were dictated through telepathy by eastern Masters who compare to us as we compare to our dogs and cats. Among them are the works of Alice A. Bailey and the Agni Yoga Society of New York. Indeed the existence of E.S.P. is now so widely recognised that a national television programme was recently built around the subject by Columbia Broadcasting.

However telepathy and clairvoyance are newly-born infants among the thousands of

special knowledges of our atomic age. There is wide confusion and misinformation about them due to the lack of integration in science, religion and philosophy; to the lack of any clear synthesis in our quality-value system; to the fact that current research covers only spontaneous telepathy among average people and is not yet related to genius and high creative faculties. It is, in other words, merely personal and therefore cannot reach the spiritual order. Nevertheless its potentials are limitless; and proof of the existence of E.S.P., under present world conditions, is a major achievement for contemporary scholarship.

When we recognise the psychic faculties as potentially spiritual instruments of communication between heaven and earth, research in E.S.P. will move rapidly forward from its current personal focus into the planetary dimensions of life. We shall then be dealing with the total human organism in terms both of life and death. We shall understand how and why our creative faculties are inherently self-transcendent. We shall begin to achieve conscious control over our quality-value system from which all human meaning derives. Today however, this type of universal creative faculty is extremely rare. There are of course, many reasons. Due to intense specialisation in the natural sciences, the human intellect is broken up into thousands of disconnected fragments. Obsessed with the visible, dedicated to the trivial, absorbed with the transient, we are locked up in our physical bodies like a mouse in a trap. We have therefore revolution instead of revelation; ideals instead of ideas; appearances instead of reality; and the object has swallowed up the subject.

And so it is that our human heaven bears as yet little relevance to the spiritual order and the Teachings of Christ. For there is nothing hereafter which the heart and mind have not conceived and nourished here. It is the function of the psychic faculties to demonstrate and explain this infallible, subjective realism; to prove that human evolution is generated by life and death together.

‘I have come that ye might have life and have it more abundantly.’

Part II

The Concept of

Evolution and Christocentricity in the Cosmos

as seen by Teilhard De Chardin

R. M. Parry-Hausenstein

II. Teilhard's Scientific and phenomenological concept of evolution

IF Teilhard was anxious to succeed in his scientific career, it was in order to possess an absolutely sound and contemporarily propitious platform from which to expound his synthesis of modern scientific knowledge and Christian belief; Christianity as taught by St. Paul, a Christianity believing in the *creatio continua* and in Christ Pantocrator.

Teilhard's diagram of evolution upon the planet earth, drawn up one year before his death, seems to me most easily explained in words when transposed on to a globe. May I therefore ask you to follow me in visualising a globe, with the longitudes drawn from the South to the North pole, the Equator drawn around its middle. We shall call the South pole α = Alpha and the North pole Ω = Omega. We mark the developments on to this globe beginning at the South pole or Alpha, which equals God at the origins of the World, as at the origin of all substance. Comprehending the Cosmos as we now do, as a universe animated by a circular and also a concentric movement, the planet earth came into being in a Cosmogenesis, in an orientated and convergent movement; let us go a step further and say, in a physically circular and spiritually orientated manner. Within this Cosmogenesis, the biosphere takes shape on our planet, the non-reflecting zone of plant life from which ascends the biogenesis. Still half-way down below the equator, we mark the word Biogenesis on to our globe. In a movement of ever-organising complexification the biogenesis prepares the break through to the zoosphere, for the growths of animal life, and we now write upon our imagined globe: Zoogenesis. This growing and organising complexification is a process in which more and more atoms, molecules, and cells join in an ever more

complex way, but upon a centre, forming monads; not in a closed pre-determined harmony as Leibniz understood it, but in an open manner, monads open to the current in the Cosmos. The law of ever greater complexity in evolution, driving irresistibly toward an ever greater consciousness, and, most important, the irreversibility of this process, is the cornerstone of Teilhard's concept and the very basis of his extrapolation about the future of man. It is the law by which all spiritual energy, all psychic progress is correlative to a real arrangement of matter, that is to say: a centration of matter. Only the law of a growing complexification of matter makes the appearance of consciousness possible. We have now almost reached the equator on our globe, where we write the words Anthropogenesis, Noosphere, or thought-sphere building up around the planet. Noogenesis: the birth of the mind, the birth of reflection. Let us remember here that the word *matière*, matter, comes from mater, mother, motherlap. The 'higher-developed' needs the lower to realise itself, as the mind the body.

The pre-human stages are, *a priori*, pointing into the direction of Hominisation; there is therefore no materiality *per se*. Pre-human evolutionary stages are only lower in degrees of hierarchy. There is no pure spirit and pure matter; there is, according to Teilhard: *L'Esprit Matière*, Spirit-Matter. But more of this later. Back on our globe, at the equator, the beginning of the Noosphere, moving in the direction of the North pole or Omega, we see the rising and converging longitudes. We must equally visualise a steady increase of rising reflection in human beings, passing higher and higher into the Noosphere above the equator, a steady increase also of co-reflexion among individual human beings.

among races, nations and continents. In other words: Man, as the most complex 'molecule' to be observed in the Cosmogensis until today, is moving from the dilating, expanding phase to the compressed, converging phase of his evolution on to Omega. '*Tout ce qui monte converge*.' 'All that is rising converges'; the North pole or Omega on our globe being a *point critique* of supra-reflection, a point arrived at by Teilhard through extrapolation.

Birth of Thought

Hominisation, the birth of thought and self-reflection, lying below the equator on our globe to stay with our image, was preceded by a zoogenesis during which a multitude of insects, birds and mammals became imprisoned in an unchanging pattern and plane of life: 'a multitude pathetically involved in a blind alley', to use Teilhard's words relating to mammals that grew so big that they became immobile, reaching a ceiling of development leading to extinction. The same, in a different manner, happened to the families of monkeys. But evolution, nevertheless, went straight to work on the brain. Why does this happen? Because Spirit-Matter must irreversibly lead to higher and higher concentration to produce the human personality. Teilhard said that 'the condensation of the cosmic reality into the human personality clearly betrays a universal law of formation'. Spirit and Matter, he said, would contradict each other if isolated in abstract notions. Such isolation is a non-sense as it would mean the paralysis of both matter and spirit and signify the impossibility of life itself. Teilhard, however, does not deny the duality of Spirit-Matter; he speaks of a 'structure of the spirit'. The more a being is elevated in time, the more he assembles within him a greater and more intimately unified complexity, therewith greater consciousness and greater personalisation. Structure, Teilhard explains, does not mean corruptibility. A cosmos polarised toward an always growing concentration is indecomposable as long as the arrow of time does not reverse. Ultimate incorruptibility is simply linked with the law of irreversibility in evolution. Let me explain: we have learned the fact that to advance in time is

to progress in psychic concentration. In this movement the continuity of evolution is expressed. Along with this continuity, discontinuities must occur—remember the Ape families—because no psychic quantity can keep growing indefinitely. Always, at a given moment, a *point critique* is reached and a transformation must take place.

Irreversibly this must happen, until man crosses a decisive threshold and the Cosmos can, through man, look at itself and reflect upon itself. But Man too cannot grow any more without changing. There is the individual death, the necessary ingredient in the mechanism of rising life, a metamorphosis, a *point critique* on the road to greater Union. Projecting all this back on our globe, I would like to name the axis, which links Alpha and Omega, the central life or God-axis. From Alpha, the South pole, rises a multiplicity of energies, divergent energies which would all grow and fall back into chaos, similar to the water-fountain springing up into the air and falling back into the water when the power of the initial thrust is spent. But there is in our evolutionary image the spiritual pull of Omega which causes the divergent energies to fall away less and less from the God-axis and to converge more and more toward Omega. In scientific terms: Entropy (divergent energy), which is the evolution toward the most probable, is checked by Ectropy (convergent energy) which is an evolution toward the least probable. Tangibly and prosaically speaking, it is like a stroke of good reasoning, a crisis or an illumination that from one day to the other prevents a drunkard from drinking more and destroying himself. A Dominican Father in Germany, an authority on Teilhard's oeuvre, attempted the audacious scientific-theological formulation:

'Ectropy acts on Entropy as Grace upon Sin.' It is vital that the human energies cease, however slowly, to fall away from the God or Love Axis, or the spirit will come to experience 'hell', which is a state of imprisonment or stagnation in matter of a self-reflecting spirit who, in his innermost centre, longs to reach Omega.

Closing point II, I should like to recount to you my own simple thoughts on birth and

death as they have occurred to me in relation to Teilhard's teaching about the laws of continuity and discontinuity, the irreversibility of evolution and its ultimate incorruptibility with

'death being but a *point-critique* on the way to greater Union with a personalistic God centre.'

Embryo Dependent on Mother

The embryo in the mother's womb is wholly dependent on its mother for nourishment up to the *point critique* at which it must be born, change its state (discontinuity) or die. The child, fruit of a very personal love and union, is born amid pains into a world that seems hostile, cold and noisy, as it is lifted up into the air by its feet, by most determined human hands, slapped on its behind, and what has been its very life-line is then cut off with man-made instruments. The baby's new existence in the world is extremely different from its previous one in the world of its mother's womb, unimaginable at the level of gestation, if we were not able to see and reflect, as we are, at the stage of the noosphere. Slowly the infant grows, ever more consciously, into a personality, feeling at home in the noosphere in a process of renewed continuity. If all goes well, this new personality will outgrow that of his parents and teachers and he will make his contribution toward the growth of spirit, the spirit of Love, in the World. And then, if at the hour of his death, he accepts it and the pains lovingly, as one giving birth to his soul on to a sphere where it might find better conditions for a more personal and intimate union with God; if he accepts death and works with it consciously, as once his mother did on the day of his physical birth, then death is not an end, but a threshold to further growth, to an ulterior synthesis, an apparent discontinuity to harbour a new continuity.

Before moving on to point III, let us recapitulate the basic scientific terms:

- A. Teilhard's concepts are phenomenological concepts.
- B. Evolution equals rising consciousness and rising consciousness is the effect of complexification in the greater and greater union of atoms, and of molecules, cells, organisms and of men.
- C. Cosmogogenesis, while still in constant progress around us, but for the first time historically discernible through Man, equals
 - (1) the period of Pre-life.
 - (2) in bio- and zoogenesis: the beginning of Life.
 - (3) with the Hominisation and Noogenesis: the beginning of Thought and Reflection and
 - (4) with the process of Christification: the birth of After-life.
- D. Complexification, the evolutionary condition of life, signifies that no physical reality can grow indefinitely without arriving at a change of being, at a transformation; that complexification must therefore lead to discontinuities; but that Spirit-Matter in a personalising and therefore personalistic Universe continues to rise irrepressibly and irreversibly like a tide, toward ever greater union with a personal God-Centre.
- E. Total death, or the victory of Entropy does not exist. In Teilhard's words:

'The world would legitimately and infallibly cease to act (that is cease to evolve) through discouragement, if in its thinking zones it could become conscious of going toward a total death. Therefore, as proved by evolution, total death does not exist.'
- F. An evolution of Spirit-Matter must lead into the Absolute.

POINTS OF THE COMPASS

by Blodwen Davies

4. The Way of the Zodiac

The story of the Zodiac is closely associated with the Mother of the World and study of the many myths associated with both should prove very rewarding.

ONE basic fact seems to emerge from the vast accumulations of commentaries on the Zodiac: it rests in its significance as the symbol of inexhaustibility, sustenance and abundance. The Zodiac also symbolises self-effort, it shows Everyman the way to knowledge, to world service and to fulfilment. It represents from remotest antiquity what the philosopher, Thomas Davidson, described as the meaning of education: conscious and voluntary evolution. The life more abundant promised by the Christ was the reward of those who sought the truth that makes men free.

Whether men sought the Ocean of Knowledge, the Cauldron of Ceridwen, the Holy Grail or the Chalice, in the mystery language it was the Zodiac they talked about. There was the source of the great laws that governed human evolution, that set apart the day from the night, the seasons in their appointed places, there rode the constellations telling the story of man, his trials, his triumphs and his ultimate goal. It was a vast device by which their Teachers taught men the history of the world and prophesied their future courses.

While modern man was building his scientific world, we turned our backs upon the ancient sources of wisdom. Yet at the same time we were creating the means of physical abundance and the technical knowledge for communication and distribution in the physical world. With all this achieved, the greatest single problem in our world today is education. When we assess this world of ours, we find it full of fear and hate, insecurity and uncertainty. There is still power and wealth for the few, poverty, ignorance, hunger and ill-health for the many. In a world of men capable of intelligent activity, freedom, goodwill and spiritual fulfilment,

we have lost the meaning of life. And we lack the knowledge of what the Zodiac means.

Even the best speculations of scientists in the past few generations have been inconclusive or totally erroneous, whether in the field of our history or our destiny. Timidly science has been probing comparatively recent pre-history. When experiments with a computer and television proved the purposes of Stonehenge, one commentator said: 'Now the door to pre-history stands wide open'. And we are venturing through it. Many men and women have been scientifically martyred for their non-conforming approaches to the great mysteries we have still to solve. Perhaps, soon, a little chastened by experience, scientists may be willing at least to investigate some phases of the ancient wisdom in areas where modern knowledge and methods have failed us.

The earliest clue we have to a Zodiac comes from Madame Blavatsky and concerns a sea which once covered what is now the Gobi desert. In the sea, says occult tradition, were twelve islands, representing the signs of the Zodiac, and on each lived a hierophant who taught the Mysteries. The sea was known as The Abyss of Learning. So it lay until the last glacial age when a cataclysm broke the walls of the inland sea and its waters rushed away south and west. To this day the Chinese call the Gobi, 'The Dry Sea'. The title of the Dalai Lama means Wisdom Ocean and he is regarded alternately with the Teshu Lama, as an incarnation of Avalokiteshvara, who comes to humanity in times of great crises. He is known to the Chinese as Kwan-Shi-Yin, and his feminine counterpart, Kwan-Yin, the Merciful Mother. He is the ancient symbol of the universal saviour of all living things.

The New Seed Group

When the Fourth Root Race, the Atlanteans, gave birth to the Fifth Sub-Race, the Aryans, our present Fifth Root Race was on its way. Atlantis still had two sub-races to complete, the Sixth and the Seventh. So while the Atlanteans continued on their left-hand path, the new seed group, our Fifth Root Race, had to be isolated in preparation for the future.

The Aryans had their Prototypes and Teachers, but the Hierarchy had withdrawn from Atlantis while the new mentally-oriented humanity earned its way out of the morass into which the black magic of the Atlanteans had led the people. What our humanity has achieved in the million years since its inception, through the trials and opportunities whose meaning was embodied in the Zodiac, now makes the return of the Hierarchy possible. Men have not failed; by their struggle for freedom and redemption in their cyclic trials as they travelled around the Zodiac they have won the Truth that will make them free.

‘Two giants of the archaic past’ have made the self-evolution of humanity possible. One was the Atlantean, Narada, who according to H.P.B., first taught the science of the heavens to the first star gazers. He calculated and recorded all the cosmic and astrological cycles to the end of our Fifth Root Race. These records went with the Aryans when they escaped the final catastrophe of Atlantis. Esoteric tradition says they are still in safekeeping in the Cis-Himalayan territory.

Teaching the migrating Aryans was Asuramaya, who based his work on the legacy of Narada. The Atlanteans had a written language, perhaps Senzar, the sacerdotal symbolism in which the records of antiquity were preserved. Sanskrit was the language of the Aryans in their interpretations of the archaic documents out of which were born all the known religions of the world. Sanskrit became the mother of all the Indo-European languages we use today. It is not to the observatories of today that we look for spiritual laws or for prophecies.

We outgrew the Zodiac. We outgrew our

wise men. We saw a lesser light in money, in personal power, in creeds, religious and political, and competitiveness as the solution for all economic problems; and we gave ourselves abundance of fear and hate. We found our ultimate weapon in the heart of the atom, the most minute of all the solar systems. Now we have only scattered clues as to what the Zodiac means.

The most convincing clue is that it comes from a Sanskrit word meaning a way, or a path. The Greek derivation of the word from ‘little animals’ carries no ring of authority. There are a number of things in the symbolism of the Zodiac which have nothing to do with animals. But the Zodiac being a Way does make sense.

An article in *The Beacon* in 1958 on ‘*The Mother of the World*’ throws light on the problem. The father image of God has dominated western religions for a very long time. In the East the worship of God as Mother is part of the spiritual life of the people. Ramakrishna and Vivekananda in their interpretation of the Vedantic scriptures are perhaps the first expositors to the West of this idea. In the oldest scriptures in the world, the Vedantic, the Mother appears as the interpreter of the Absolute, the Revealer of God, the Great Educator and evolutionary force.

The Mother and the Father

The Mother is God-conscious and manifest as the Father is God-potential and unmanifest. The Father is life Invisible, the Mother is life Visible, demonstrating the hidden wonder. The Mother of the World is the Zodiac and all it stands for. Without her the manifested experiment, experience and expression would not be. Through her, Maya, the Mother, gives birth to the Buddha, Mary the mother gives birth to the Christ, and ‘the great Hierarchical succession of the Sons of God are born’. But after the human tragedy in Atlantis, the Mother of the World veiled her face and forbade the use of her name ‘until the hour of the constellations should strike’.

But there have always been those who were aware of the significance of the Mother of the World. Pallas Athena embodied the

Mother of the World for the Greeks. The author of this article says that Francis Bacon and his fellow disciples created Britannia with her helmet, a symbol of initiation to embody the ideal. Also, he finds in Liberty, the American symbolic woman, the same principle. The spear and the helmet symbolise knowledge and wisdom. Liberty's headdress symbolises radiation and she carries the torch of truth.

The Master D.K. says of the Mother of the World that she represents in reality the soul-infused etheric body, substance rather than matter. Her rôle is always Instructress, destroying evil and ignorance. H.P.B. refers to the Mother of the World as 'the temple not made with hands'. She is manifestation, abundance, knowledge, truth, all available to man by self-effort through the cycles of time and the spiral of space. The Mother is intelligent activity. 'In the blending of purpose and substance, the Plan of Light and Love and Power works out on Earth.'

The association of the Zodiac with The Mother of the World is a tantalising problem. A great deal of material lies in a two volume work by E. Valentia Straiton, *The Celestial Ship of the North*, which is another title of the Mother of the World. The study of the myths of the Mother is an excellent means of developing the imagination and the intuition. When we enter pre-history a knowledge of the lore of the Mother is essential, and the first volume of this work is a mine of that lore. It is especially timely now as the circumpolar theory of the origin of the Indo-European races and cultures is being explored. It is in order to cope with some of the startling developments in pre-history that a knowledge of zodiacal lore is so valuable. This brief excursion into that field of ideas is merely by way of incentive to focus serious thought in this fascinating development. Here esoteric and exoteric knowledge must combine the analytical mind and the intuitive imagination to evolve fruitful hypotheses worthy of exploration. The challenge of such books as this one should not be evaded.

In it one gets a broad picture of the Mother creating first of all the seven stars

of the Great Bear, the seven forces and energies, which were to fashion all the rest of creation. They circle the Pole, which is also The Tree of Life, the Mother herself, bearing all the fruits of life, to meet all human needs. The sons of the Mother were fatherless until man could conceive of the idea of God Invisible, and unmanifest. Space, says H.P.B., is an entity; the Mother was Time, with her cycles of evolution. If ever a true history of the human mind is written it will be the story of the Zodiac.

The Labours of Hercules

The Twelve Labours of Hercules were based on the twelve signs of the Zodiac and his experiences were those of a disciple preparing for ultimate initiation. In 1937 Alice Bailey gave a series of lectures on Hercules and she wanted, in due time, to write a book about Hercules and the Zodiac. The book was not written but she left an accumulation of notes and studies and some of her talks were partially recorded. In February of 1957 the editors of *The Beacon* began publishing the edited material, so far as she had left notes capable of development. This was apparently the first time that the myths of Hercules had been related to the Zodiac. Hercules provided an excellent prototype of the aspirant. The cycles of stories left untouched no phase in the life of a man engaged in a cosmic enterprise. Hercules dramatised the life of the disciple just as in time the life of the Christ symbolised the Way of Initiation. In *From Bethlehem to Calvary* Alice Bailey told the story of the final stages of evolution, where the centre of gravity shifts from personality to the conscious soul. The forcing process in which man himself accepts the idea of inevitable perfection and dedicates himself consciously to the task of making visible the invisible within himself, is the story of the Zodiac.

Another object of the Hercules series was to throw new light on astrology as a first step towards a future astrological science such as the modern world has never known.

'Each of us is an embryo,' said Alice Bailey, 'and each of us faces the identical labours, each of us has the same goal to achieve and the same circle of the Zodiac to encompass.'

Finally, an essential source book for the

future is the third volume of *A Treatise on the Seven Rays, Esoteric Astrology*. Here the foundations are laid for a new astrology for a new age. The Tibetan says that astrology is based upon illusion for the Zodiac is the imaginary path of the sun as it appears from the standpoint of our totally insignificant planet.

'The sun is not in any sign of the Zodiac. It simply appears to be so as it passes between our little sphere, the Earth, and the constellations at any particular time or season.' Yet he summons the modern world to study the oldest of all the sciences. 'Astrology', he says, 'is a science which must be restored to its original beauty and truth before the world can gain a truer perspective and a more just and accurate appreciation of the divine Plan as it is expressed at this time through the Wisdom of the Ages . . . Astrology is *essentially* the purest presentation of occult truth in the world at this time, because it is the science which deals with those conditioning energies and forces which play through and upon the whole field of space and all that is found within that field. When this fact is grasped and the sources of those energies are better comprehended and the nature of the field of space is correctly understood, we shall then see a far wider and at the same time a more closely related horizon; the relationships between individual, planetary, systemic and cosmic entities will be grasped, and we shall then begin to live scientifically. It is this scientific living which it is the immediate purpose of astrology to bring about' . . .

'Space is an entity and the entire "vault of heaven" is the phenomenal appearance of that entity', not the material appearance. 'This Entity is expressing itself through seven solar systems, of which ours is one . . . It is the Life and the influence, the radiations and emanations of this entity, and their united effect on our planetary life, the kingdoms in Nature and the unfolding human civilisations which we shall have briefly to consider'.

The Tibetan is laying a new approach, an esoteric approach, to the science of astrology. An intuitional approach will reveal a modern astrology of great significance. Our attitude to the moon has come down to us from Lemuria and even there was based on an ancient tradition that the moon was a living entity. Today it has no radiation, no emanation of any kind. It is, says the

Tibetan, simply an obstruction in space, a dead form which is disintegrating.

Two Types of Astrologers

In time there will be two types of astrologers, the exoteric who will occupy themselves with the horoscopes of personalities, and the esoteric who will be occupied with the purposes of the soul. The new astrology will be 'a science of effective energies'. We have graduated from the ranks of those who, in more primitive days, had to be taught by the story book of the sky, in myths and legends. When humanity as an entity is able to approach the second initiation, its awakened intelligence faces the goal of a development of illumination. Such a humanity can grasp the fact that though astrology has no basis in material fact yet it is eternally based on truth. We have learned from science that all forms of substance and matter are in essence energy. The new science of astrology is the science of energies, their sources, their qualities, their uses, and men of the new age will learn to make their choices of attitudes and expression of the energies available to them.

Ancient and powerful thought forms exist in connection with the twelve signs anchored on the mental plane by the Hierarchy of Atlantean days. Man's mechanism of response, and his level of consciousness, change with self-evolution and so he approaches astrology on a new turn of the spiral. Men who can travel through space and release the energy of the atom are about ready for a new astrology, but the Zodiac, the Mother of the World, will still be their map of the stars.

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Energy Transference

and the Sacral Centre of the United States

by Miriam Gebbie

Our reaching out for the moon and the stars is truly symbolic of the expanding consciousness and increased dynamism of the whole system.

IN the course of research, students of esoteric teaching come in touch with ideas of a far-reaching evolutionary nature. Although the underlying principles remain constant in a changing world, many ideas presented need weighing, testing and observing in action to see how they correspond with a particular set of known facts and whether these correspondences hold good. By studying the implications, a student of world happenings can see more deeply behind the outer appearance. A probe for suggestive new aspects of the continuous trend towards synthesis and a recognition of the transmutative forces in action help to equip the server for co-operation in the vast evolutionary work to be accomplished on the planet.

One of the great ideas contacted by students of esoteric truth is this: the abiding purpose of our planetary Logos is to redeem the centres and atoms of his body of manifestation through the purification and intensification of their vibratory activity. His redemptive work will proceed, we are told, until the totality of planetary manifestation with its centres and sub-centres of energy are lifted, focused and synthesised within the highest centre, Shamballa. From thence his life energy will be so accurately aligned and related within the vast magnetic field of the solar Logos that the planet Earth will take its rightful place as a redeemed world within the sacred federation of planetary Beings whose centre is the Sun.

Within our earth's envelope, the redeeming Will-to-Good of the planetary Logos pours through Shamballa and transmits itself via streams, focal points, nodes or congeries of energies called centres. Centres are

not only focal points, but also emanating points of potential interplay and therefore potentially related. Centres are points where radii meet and cross. They are convergences, active concentrations, vortices of energy in varying degrees of externalisation or manifestation. It is upon these energy centres, whether major or minor, planetary, national or human, that the transmitting, transforming and transmuting Will of God brands itself, impregnates itself, and stamps upon every atom of the planetary life the urge towards a more spiritual expression. Thus a profound forward spiral movement of energy transference is in progress throughout the whole planet.

Because the process involves identification and synthesis with a higher centre expressing a higher frequency of vibration, transference means a lifting off, an overcoming of the gravitational pull of the lower, denser and more materially polarised centre, and the transfer of its transmuted components to a newer centre where they eventually blend and merge with the higher frequency vibrations already attracted to that point.

Under the urge to expand and to evolve, the Earth with its energy centres is oriented towards more universal spiritual relationships and powerfully impelled to move onward along the direction of God's transmuting, loving Will through the magical work of the soul.

'When the Heavenly Man, who is at present demonstrating through the Earth scheme, has succeeded in vitalising his middle centre, or in directing the force of planetary kundalini away from the lower centres to the solar plexus centre, a new cycle will be reached, and much of the present distress will be ended. His work is as yet in an embryonic condition . . . the

result in connection with the human units will be threefold:

'Sex stimulation, as now understood, will be showing a tendency to manifest in creation, not so much on the physical plane, as on the astral and mental, demonstrating in the creations of art and beauty, and the objective work of the scientists.

'Crime, as now seen, based largely on the sex emotion, will be a thing of the past . . .

'The interplay between the three dense physical planets will be perfected and man will pass at will from one to another.'

from *Cosmic Fire*, pages 297-298.

Unusual Opportunities

New energies pouring into our planetary life give unusual opportunities for growth and renewal in the accelerated tempo of the space age. The trend towards Wholeness through the processes of energy transference is increasingly evident in the closer relationship of the three centres, Shamballa, Hierarchy, Humanity, in the five centres, London, Geneva, New York, Tokyo, Darjeeling, in the centres that make up the national entities, and in the energy centres that make up the constitution of each human unit.

If it is true that the general atmosphere and activities of a *locale* are the effects of the type of energies and forces at work there, then we can look to New Orleans, the sacral centre of the United States, for a clue as to the transmuting work going on in that area.

The movement towards unity and synthesis is no more evident in any field of world activity than in the space laboratory that extends in a great arc from Houston, Texas, along the Gulf Coast to Cape Kennedy, Florida. In the outskirts of New Orleans, the mighty booster rocket, Saturn, is being readied for a manned moon shot. It seems useful to observe what is taking place here and judge for ourselves its esoteric implications, keeping in mind these basic points:

1. The congeries of human beings with their dwelling places, their industrial and cultural activities and their communications systems that comprise the national ganglia of the United States, for instance, are externalisations of the national head centre (Washington), the heart centre (Los Angeles), the throat centre (New York), the solar plexus centre (Chicago), and the sacral centre (New Orleans).

2. Underneath these externalisations the natural centres exist.
3. Through the agency of human beings God's plan works out. It is therefore in the addition of consciousness to a centre that the transmuting work on physical, emotional and mental levels goes forward.
4. Through human aspiration and the influence of triadal forces, will, love and light working through human instruments, the manifested life of a centre is brought under the influence of the soul and starts to respond to the unifying force of the planetary Whole.
5. Through the agency of those servers who can use the power of thought in conscious co-operation with the Plan, the etheric vortex of a centre is more rapidly conditioned for the transference of energy to a higher plane. In this work, of utmost importance is the quality of energy emanating or being projected from the group workers engaged in the redemptive action and the strength of their heart-mind-soul link with the forces of light. This centre-to-centre activity with the incorporation of the point of transcendence underlies the work of Triangles and the network of light and goodwill.

While the whole area along the Mexican Gulf is being readied for a manned shot to the moon, it is within the immediate environs of the sacral centre of the United States, New Orleans, that the mighty rockets, Saturn V and Saturn S1 are being assembled. This space-age activity is stirring up that ancient city as never before. The project is part of a nation-wide effort involving thousands of small businesses, laboratories and educational institutions throughout the country, including the brain power of thousands of scientists, project engineers, researchers and technicians.

Down in the bayou country, drastic changes grip the land. Great stretches of swamp land with its sparse settlements of rotting houses, dripping with dampness and moss, are being cleared for a suitable site on which to test the rocket's power on its way to the launch pad in Florida. The selection of a test site is important. It must be in an area where the fewest possible number of people will need to be uprooted. In the devastating roar of the motors' multi-million pound thrust, human senses are drowned, and in the fiery exhaust, the countryside for miles is bathed in a searing white light.

Solving the problems of space exploration involves the greatest reach of man's mind. As the work proceeds towards the moment of the rocket's firing, the build-up of mental focus by all the scientists and workers in the project, and the attention of the people of the world mounts in intensity. We recall that ours is a scientific civilisation based upon the discovery of fire, heat, light and atomic fusion. These are the lower correspondences of the fire of the mental plane whose ruler is the Lord Agni.

What are the implications here? 'Agni controls the fires of Earth and rules the mental plane.' He works through Indra, Lord of the air, of buddhi and the intuition, who is also the lord of space travel. We see the importance of the plane of the mind or of fire in the work of transmutation and transference, for it is the Lord Agni, we are told, who influences the arousing of kundalini by burning away the hindrances to its progression. Intense mental focusing and concentrated attention to the higher, burns away the etheric web at the point of emergence if the work is rightly carried forward under the influence of true aspiration. The arousing, the progression and transference of the fire from the lower centres to the higher is the same essential process whether these centres be those above the diaphragm or below, or whether these centres be planetary or human. It has to do with the ascension of matter to its higher place as part of the initiatory process of the planetary Logos.

The Space Project

The 'shoot for the moon' involves the every day citizen in every part of the world, as well as the Lord of our planet. The magnitude of the space project represents the focus, transmutation and forward progress of the individual. The mechanics of solving the moon shot make possible the solving of the abolition of smog, of slums, of poverty. It makes possible the mining of the sea for food and minerals and the converting of salt water into fresh. It inaugurates revolutionary improvements in human living by the side effects of electronic brains, better computers, new building materials, new bio-

logical and medical knowledge, etc. The extension of man's frontiers of knowledge is startling.

As one commentator puts it,

'Poised on the tiny planet we call Earth stand mighty engines, flexing rocket muscles, crammed with computer brains, eager and almost ready for their rumbling journeys to the stars. They measure thrust in millions of pounds, costs in billions and the man-made hours already spent on them are measureless. Some day soon the universe will yield to them . . . The day is near when man is no longer shackled to earth.'

Is our planet indeed raising its vibration along with all the centres and forces of its being and 'moving to some unfathomable and magnificent consummation?'

Books by Alice A. Bailey

New printings of the following titles are now available from the LUCIS PUBLISHING COMPANY in NEW YORK, the LUCIS PRESS in LONDON, or through your local book-shop:

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A Faith for the Space Age

by Donald H. Andrews

The new age is bringing to light many hidden facts about the physical structure of matter, can we emulate this advance in our spiritual life by increased vision, faith and fiery aspiration?

HOW, then, can we make sure that the new atomic wealth will be used not to destroy but to create? The answer is plain. For centuries we have been trying to operate our world on the principle of balance of power. Today it is clear that we can no longer control physical power by physical power. Our one hope is to control physical power by a higher kind of force, a more powerful force of the human spirit.

Where, people ask, can we hope to find this powerful spirit? We are no better than our fathers and mothers; we have no greater moral stature.

Our new knowledge also brings us new hope, for the same experiments which are giving us atomic power are also giving us atomic vision; we can look inside the atom and see something beyond the material. We can see through to a new horizon of the spirit.

To give you an idea of this new atomic vision I want to take you on a little trip inside the atom. Let's take an atom of calcium on the tip of the bone of your index finger. First you must realise how small that atom is. One way of seeing this is to get an idea of the total number of atoms in your body. It contains about an octillion. If you substitute a pea for each of these octillion atoms, you would cover the surface of the earth 4 feet deep in peas, and not only the earth; you would have to collect 250,000 planets each the size of the earth and cover these with peas 4 feet deep, and then you would have an octillion peas, the number equal to the number of the atoms in your body. An atom is small indeed.

Now suppose we enlarge that atom of calcium to a great balloon about 100 yards across. It will be big enough to put a football field inside. Then, at your normal size, step inside this atom. First, you will see circulating all around you some 20 luminous balls about the size of a football. These balls move in great circles, like planets around the sun. These are the electrons. If you wonder what holds them in their courses, look down at the centre of the atom. There you will find a tiny whirling point of light about the size of the head of a pin. This is the atomic 'sun', the atomic nucleus, the tiny point in which essentially all the matter and weight of the atom are concentrated as well as its atomic energy and the positive charge of electricity which holds the negative electrons in their orbits.

An atom is essentially only empty space and since you and I are made of atoms, we are mostly nothing but empty space, too. If we could be squeezed down to the point at which all the atomic holes were squeezed out of us, we would be smaller than the smallest speck of dust.

This was the picture we had of the atom 40 years ago. It is the so-called 'particle' picture and according to it the atoms behave like little machines subject to the laws of mechanics and electricity. The motto of scientific philosophy was 'the whole is equal to the sum of the parts'. It was this point of view which made scientists agnostic. They felt that we and the rest of the universe were just parts of a super-machine, gears grinding through all eternity with no room for soul or meaning.

Then following 1925 there came a series of discoveries which gave us a new picture of the atom. To see it, let's step again inside our atom of calcium, the size of a football field, and have a look around while we wear more powerful glasses, and use an electronic hearing-aid. Now instead of flying footballs, we see around us ripples and waves, these spreading out in a great circles-and-waves pattern and filling the entire volume.

Great Rolling Organ Music

Now we turn up an atomic hearing-aid and become aware of music like great rolling organ music all about us, intermingling melody and harmony. Our atom sings, and it is answered by music in all the neighbouring atoms. It is in this music that we find the real significance of the universe. It is too soon to say what this music is, but we are learning a good deal about it. In the first place, this music obeys laws very different from those of a machine. Thus the new motto of science appears to be that 'the whole is more than the sum total of the parts'.

What is it which has dominated this vast flux of atoms making up your existence? Today science recognises that one of the deepest hall-marks of reality is 'invariance under transformation'. Whatever it is which keeps your life on its steady course through these vast changes, call it 'sparks of life', 'spirit', 'soul', it is that mysterious force, which according to our new science, has the supreme claim to reality. And now that we understand the atom as music, and the universe as music, we begin to see beyond the

familiar variable and tangible world around us a new, invisible world of music. And in it we recognise signs of the existence of the great spiritual realities which have been the foundation for human faith down through the centuries. A hundred years ago science, the new thought, was opposed to religion. Today, science, through this new atomic vision, is affirming religion.

The dominant power of the universe is not the shattering physical power of the atom. It is power which lies beyond the material atom in the unseen world of the music of the spirit, the power of love. It is this power, and this alone, which can guard us and guide us as we move forward into the awesome new world of atomics and automation, rockets and space.

The physical power of the atom is released by chain reaction. One atom explodes two, two explode four, four explode eight, until finally the wave of explosion has released the shattering power. Today we need a chain reaction of the spirit to release in the world a new power of love. If only a few of us can have the vision of faith, and have it intensely, we can be the torch which will start the chain reaction to ignite men's hearts throughout the world. We can open the door to a golden future and as the dawn of that new day brightens we shall understand at last the meaning of the words, '... the truth shall make you free'.

Part of an address given at World Union International Conference in India in 1964, reprinted from the magazine World Union-Goodwill.

*To be concentrated means to live fully in the present,
in the here and now . . . To be concentrated in relation
to others means primarily to be able to listen . . .*

from THE ART OF LOVING by Erich Fromm.

The Law of Synthesis in the Life of Man

by M. E. Haselhurst

We do not grow by peripheral addition but by expansion from the centre.

THE Law of Synthesis, we are told, determines the future. To men and women who live in times which see the birth-pangs of that future, the statement is of utmost importance. For it runs counter to all outer seeming, and suggests that behind the incredible complexity with which they are familiar there is an enduring core of simplicity, true simplicity being synonymous with synthesis. Humanity emerges from the simplicity of the undeveloped and backward man, to the incredible complexity of modern life. Is its future to be a return to simplicity on a higher turn of the spiral, the simplicity of spiritual man?

The present is an age of transition. Strengthening Aquarian influences are in conflict with those of the outgoing Piscean era. The result is the disruption and disorder on the one hand, and uncontrolled expansion on the other, in all observable means of human life. Both manifestations give rise to tension and further differentiation. To those men and women who do not live entirely on the surface of life, who probe for causes and try to effect cures, this situation poses what appears to be insoluble questions. How can these conflicting energies be put into right relationship? How can man make the discoveries of science lift humanity near the goal of global peace and universal goodwill? How can knowledge be transmuted into wisdom? How can synthesis be recognised and revealed?

In *Fiery World* (Vol. I) it is said that 'the problem of life may be solved only by the expansion of consciousness'. The method of this expansion is governed by the Law of Synthesis, by means of which the glamour and illusion of personal existence are

gradually dissipated. Bearing in mind that truth is progressively revealed or realised, the extent of recognition and reception depending on the degree of sensitivity of the receiving mechanism, it becomes obvious that truth perceived at any one time will later be seen as but a fragment of something greater. So it is with the Law of Synthesis, which operates from highest cosmic levels, throughout the solar system, and finally in man. Even when inquiry is limited to its operation within the human kingdom, endless possibilities begin to appear. To make positive statements regarding this great Law is to distort its reality, since our language is not designed to symbolise the wholeness in which it manifests. The best that can be done is to study some of the effects of its operation, at the same time using the intuitive sense to add depth to achieved recognitions.

Synthesis is oneness, wholeness, unity. It is not to be achieved by joining together separated aspects or qualities, but by recognition of the One from which the partial manifestations spring. Yet the value of merging differences cannot be ignored. 'All that tends to synthesise . . . is approaching closer to the ideal and approximating the higher principles.' The personality deals with the principles governing the life of activity of the lower self; the ego works with the law of love, which shows itself in the synthesis of the many into the few; whilst the Monad deals with the active life of love shown through the synthesis of the few into the one.

This expanding operation of the Law of Synthesis throws a great deal of light on the problems of modern life. This century has

been one of rapid and far-reaching change, almost wholly in the world of energies applied to phenomena. Science has discovered tremendous forces in matter, and these are being used daily in many ways directly affecting man's life, both as an individual and as a member of the groups which contain him. Modern developments have gone far towards creating one world, an example of synthesis on a global scale, but have not discovered how to accelerate the unfoldment of human consciousness to the point where it can adequately cope with this situation, apprehending its inner significance as well as its outer demonstration. In a world of intricate relationships, individual man is lost and somewhat frightened. He tends to fight the forces with which he needs to co-operate, and to ignore the completion which should stem from contact with opposite types.

Loss of Contact

We see at this time a considerable intensification of self-consciousness in man, but it is expansion bought at the price of depth. Mind has lost contact with soul. Man has more and more facts about more and more things, but little sense of the truth existent within himself. It is in this area that the search for synthesis most urgently needs to be prosecuted.

How can this search be put into operation? Definite directions are difficult to discover, for what is sought is a demonstration of a spiritual principle only now beginning to emerge in human consciousness. There are hints and suggestions, but they must be sought diligently, with the mind directed through appearance to life, and with the intuitive faculty stretched to its fullest point of sensitivity. Esotericists are well aware of the training offered by Raja Yoga, the yoga of the mind, the kingly yoga, by means of which many have come to self-knowledge. The next course in this system of occult training has now to be evolved, the Yoga of Synthesis which will, we are told, gradually supersede the older methods. We are also told that only coordinated personalities will be eligible for the new teaching, one of the objectives of which will be con-

scious development of the intuitive faculty. This will cover the development of true spiritual perception and the utilisation of the mind as an interpreting agent.

This emergent spiritual discipline will have as its objective union through realisation or through vision. In the book *Agni Yoga* some of this teaching of the future has filtered through, but only from the angle of the will aspect. This yoga of identification has to be wrought out of the furnace of individual experience. The responsibility for its development and expression lies with disciples who can sense purpose behind appearance, and who are concerned with whole ideas rather than being emotionally attached to present partial recognitions of truth. This is a responsibility which will become increasingly apparent as the Aquarian forces strengthen their impact on human life. It consequently merits meditative attention when service projects, either group or individual, are under consideration. It should colour and condition esoteric study and form the basis of outer-plane activity. Recognition, understanding and illumination will flow from the fusion of these complementary explorations.

In the effort to establish conscious awareness of the implications of the Law of Synthesis, it becomes evident that the lesser law of adaptation must be made to operate on the inner planes. It is not enough to accept teaching, no matter how altruistic, how close to the divine it may be. The mind must be directed through the presented ideas toward the One Idea. Established relationships must be relinquished as the firm outlines which make relationship necessary disappear. This is an endeavour to realise oneness in operation, to work from the inner core of pure being outward into the myriad facets which make the jewel visible. Already atomic research has demonstrated that physical forms as they appear to the senses are almost complete illusion. As someone has said 'the three dimensions are demon's chains' and it is only as man escapes from this bondage that it becomes possible to grasp something of the significance of this Law of Synthesis which is to govern humanity's future.

The Law of Synthesis is not the special mark or characteristic of occultism or of mysticism, considered as opposing schools of thought. It does not pertain particularly to the civilisation of East or West, but is the means whereby these complementary opposites will fuse into something infinitely greater than the sum of each. Already it is observable that the main trends of human thought in many fields are turning towards one another. Disciples conditioned to expect the impossible have the opportunity of working with this *rapprochement* to establish a platform from which the move into synthesis can be impulsed.

Christopher Fry, the dramatist, pointed men's minds to the tremendous implications of the future when he wrote: 'Affairs are now soul-size, the enterprise is exploration into God'. (*A sleep of Prisoners*). To realise synthesis it is necessary to tap truth at its source. The human mind has to become sensitive to impression by divine mind. Even as man grapples with the problems incidental to separateness, he must perceive the unity and harmony that struggle for expression in human affairs.

It is even now possible to trace dimly the pattern of the new civilisation which will flower under the Aquarian influence. Widely divergent types of minds are being brought into contact under the pressure of modern educational, publicity and travel trends, combined with the influences of international sport, international conferences at

all levels, even of international beauty competitions and talent quests. Men are rubbing off their insularity, are being changed without realising it. Moreover, they are learning the value of deliberately initiated change. The possibility of a unified pattern of human life is being acknowledged even if men have not yet succeeded in combining the scattered pieces of the present jigsaw into the desired harmony.

One result of this worldwide penetration of hitherto separate environments is that individual distinctions and outstanding abilities are no longer completely separative in the sense of belonging exclusively to the individual. These 'gifts' are being recognised as indications of mankind's inherent potential, to be nurtured and fostered by society in order that through the individual the race may be enriched.

It remains for disciples to deepen, to define more clearly these many channels along which the forces which make for synthesis are flowing. In the communities within which they act, on the committees and congregations within which they serve, their attitudes must be such as will help translate the synthesis of spiritual oneness into an outer synthesis of thought and emotional harmony which, though lesser in degree, have all the characteristics of the divine reality they outshadow. The Sons of Men are one, and the Law of Synthesis is the spiritual factor which impulses the flowering of this divine potential.

Recommended Periodical

Challenge, 17827 Lanark Street, Reseda, California 91335.

Subscription: \$3.50 for two years.

Editor: Leland P. Stewart.

Challenge is an international quarterly journal published by the Conference on Science and Religion, Inc. Its purpose is to aid the moral and spiritual revolution of our time which works toward the establishment of a unifying way of life for all peoples, based upon the emergence of universal man and the dynamic integration of diversity within persons, society and life as a whole.

Challenge seeks to forward this ideal through the use of the methods of science, coupled with the deepest insights of the human spirit. It publishes original and other appropriate materials from any available source in the world. These materials include articles, stories, poetry, reviews, art, letters to the editor, and the like.

An intelligent understanding of the Plan is needed before the real truth anent reincarnation can emerge with clarity in the public consciousness . . . It would appear that as yet only two rules are posited in connection with the return of an ego to physical incarnation. The first is that if perfection has not been achieved then the soul must return and continue the perfecting process upon the Earth. The second is that the impulse predisposing the ego to such action is some form of unsatisfied desire. Both these statements are true in part and generic in effect but they are only partial truths and incident to larger truths which have not yet been sensed or noted accurately by esotericists; they are secondary in nature and are expressed in terms of the three worlds of human evolution, of personality intent, and of space-time concepts. Basically, it is not desire which prompts return but will and knowledge of the Plan. It is not the need for achieving an ultimate perfection which goads the ego on to experience in form, for the ego is already perfect. The main incentive is sacrifice and service to those lesser lives that are dependent upon the higher inspiration which the spiritual soul can give and the determination that they too may attain planetary status equivalent to that of the sacrificing soul . . . Esoterically speaking, the point of greatest interest lies in the fact that it is group rebirth which is taking place all the time . . . Groups of souls come into incarnation cyclically and together in order to further the Plan.

from ESOTERIC ASTROLOGY 324/5

The Self-Epitaph of Benjamin Franklin

*The body of B. Franklin, Printer,
Like the cover of an old book,
Its contents torn out,
And stripped of its lettering and gilding,
Lies here, food for worms.
But the work shall not be lost;
For it will, as he believes, appear once more
In a new and more elegant edition
Corrected and improved
By the Author.*

31ST AUGUST 1776

Auriga

by Evelyn M. Holt

Our fate may well lie in ourselves, but star-myths carry much symbolism that is applicable to the developing aspirant.

IN the north portion of that misty scarf of stars called the Milky Way lies the constellation Auriga. Its principal star, Capella, is situated nearer the North Star than any other of our brightest stars. Auriga is an ancient constellation, golden Capella having been an object of worship in the temple of Karnak, Egypt. Yet, strangely, compared to other star groups, little is known of its history, nor does it figure prominently in myth and legend. However its pentagonal shape and those stories which are connected with it seem to relate it symbolically to those helpers of humanity working as the new group of world servers.

Its very placement in that band of myriad close-set stars constituting our home galaxy, described by Ovid long ago as 'a way by which the gods go to the dwelling of the great Thunderer and his royal abode', makes it an outpost along the road taken by pilgrim souls on their journey home. Occultism teaches that the soul-infused personality of man can reach his monadic source over a bridge of mental life and light called the antahkarana. Thinking in terms of 'as above, so below' what message does Auriga bring to mind as we employ our powers of visualisation, our consciousness of the power of thought, and our imagination as we consider this beautiful constellation?

Auriga is a decanate in the fixed earth sign Taurus, custodian of illumination for this planet, and part of a great triangle of energy affecting the Earth. This sign of desire for light through knowledge is the incentive to evolutionary unfoldment in the human kingdom, and represents subjective, transforming solar fire. Humanity, the world disciple, is beginning to come under the higher influences of Taurus, and press forward to new and better ways of life. The incoming Aquarian age, we are told, will bring through mental enlightenment a more

inclusive concept of life, and a deeper sense of responsibility toward our fellow-men. How well the pictured figure of this star pattern, drawn by man so long ago, presents those qualities needed by man today.

Five stars form the outline of a pentagon. Occultly, the pentagon is called the star of man, and represents on the mental plane the attainment of self-consciousness, and on the buddhic plane the attainment of group consciousness. In all Chaldean, Aryan and Mediterranean lands the five stars depict the figure of a man in a chariot pulled by invisible steeds. One foot is indicated by El Nath, the bright star topping one horn of the Taurean bull, thus lifting him above the glammers of earth. Identification with material desire has ceased. Linked to the Plan he rides the lighted way as 'One whom a dream hath possessed rides God's battlefield in a flashing and golden car'.*

Auriga means driver or charioteer. To the Arabs he was a camel driver leading the caravan of the Pleiades. In ancient Britain this constellation was often called the wain or wagon, and its driver, the waggoner, connected with King Arthur. Although driving unseen horses, he is always pictured as holding the reins with steadiness and authority as he speeds through space. Humanity determines, we are told, the speed of its own evolution and the fulfilling of its own destiny. Speed is certainly one characteristic of this present age as man, perfecting his scientific knowledge more and more, sends his rockets toward the stars. The writings of the Tibetan Master regarding the impending re-appearance of the Christ tell us that it is the swiftness of transportation, and the many modes of modern communication which this age holds that will make him

* Poem *He Whom A Dream Hath Possessed*, by Shaemas O'Sheel.

available to millions. Thinking men and women all over the world are daily expanding their consciousness like flying chariots from point to point in the vast expanse of new spiritual ideas. They initiate and carry forward, through speeding thought, activities which benefit humanity as a whole, so laying the foundations for right human relationships and ultimate world unity.

Divine Fire

Some myths relate Auriga to Hephaestus or Vulcan, son of Zeus and Hera. He represented divine fire, and was known as the celestial workman who made thunderbolts for Jove. As shaper and forger of metals Vulcan could break down crystallisations and fashion that which was beautiful. Because of his lameness he built and used a chariot. So man today needs to rise above the crippled thoughts of his lower nature, and ride in the car of enlightened thought.

There is another characteristic of Auriga which commends him to our attention. In the ancient religion of the stars Auriga is identified with Phoebus-Apollo, master of solar fire, and one of the sun gods. Thus he is often called the good shepherd. The Indians of Peru connected him in this way as did many pastoral tribes. Menkalinos, a star in his right shoulder, means in Chaldean 'a band of goats or ewes', and he is always pictured as enfolding in his left arm a mother goat and two small kids. Will drives, love sustains. Exemplifying salvage and restitution, he well may be called a foreteller of the coming Christ. Love is essentially a verb, and drawing to the heart's centre is a shepherd's duty. In the book of *Isaiah* the coming of Christ is thus described, '... he shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young'. Egypt's famous Dendera zodiac depicted Auriga holding a sceptre, the upper part of which shows the head of a lamb, the lower part being a cross.

The figures of the goats or lambs in this star group hold much meaning. Capella, the 'Shepherd's Star', marks the heart of the mother goat. Astronomers tell us that this star of the first magnitude is really a system

of two stars too close together to be seen separately even by telescopes. They have an intense inner fire, reminding us, occultly speaking, of the fires of dual mind. Sometimes Capella is called 'The Heart of Brahma'. In the northern latitudes it heralds the coming of Orion, Gemini, and all the bright constellations of winter. Because it rises just after the Pleiades, the Babylonians of old knew it as 'The Messenger of Light'. In October it bore the name of the 'Harvester Star', gracing the north eastern heavens just after the setting of the sun.

In legend Capella was connected with the nymph god who served as nurse for Jupiter. One goat-horn was said to have been broken off in play. In the orthodox Hindu scriptures the universe is sometimes spoken of as the '*lila*' or pastime of its creator, Brahma, who took over in order to complete the unfinished work of the first solar system. The object is not to mock man, but to develop human faculty. The broken goat-horn in the story was transformed into a cornucopia to hold the fruits of earth. In Corinthians St. Paul testifies that 'Christ risen from the dead is become the first fruits of them that slept'. In this second solar system it is the Christ or Love-Wisdom aspect which must be evidenced. The three goats might well symbolise man's mental, emotional and physical natures, enfolded in group will and consciousness. The drive is toward spirit, but under the law of sacrifice, which is an enduring part of our earth scheme, responsibility to 'the little ones' must be accepted, for they, too, must be carried along.

Intelligent men and women today symbolically 'hitch their wagon to a star', to Auriga who shines on the starry road of the Milky Way like an outpost of the consciousness of God. Sensitive to world need, with an objective interest in the great problems facing humanity, they may subjectively unite will and love in sounding out the Great Invocation. Through this stream of living illumined thought energy, like star dust from Auriga's fiery chariot wheels, a network of light will spread over the darkened earth, making a pathway for the returning Christ, and leading us all toward a new and better world.

Crisis and the Aspirant

by David Tansley

THROUGHOUT the life of every aspirant there are periods marked by great distress, profound depression and frustration. Undesirable factors gain in strength and burst forth into the conscious mind making it difficult to maintain any stability of the personality. Fear and anxiety dominate, resulting in a loss of orientation towards the higher levels of life. Ideals and goals seem to be lost and crushed in the conflicting whirl of antagonistic forces. The vital interplay between the aspirant and his environment is lost and his capacity to serve is diminished or totally negated until such time as the cleavage has been bridged.

Crisis presupposes an awareness on the part of the aspirant that a cleavage exists somewhere in his being, he recognises that there is a division in his nature and that if he is to continue functioning in a useful capacity, or better still increase his potential as a server, he must seek to bridge the cleavage and re-establish a *rapport* and harmony on all levels of his being.

Solutions to the problem of cleavage lie first in establishing where the cleavage exists. We are told that there are three of major importance and they are to be found in the following areas.

- (a) Between the mind and the rest of the lower nature.
- (b) Between man and his environment.
- (c) Between the soul and the personality.

The aspirant in his effort to establish a bridging of the cleavage may turn to psychotherapy. If the therapist is cognisant of the true nature of the problem much good may be done; however it must be kept firmly in mind that the power to heal the cleavage lies solely within the aspirant himself. Total

dependence upon the therapist should be avoided at all costs, for this leads to a postponement in the establishment of a functional harmony.

In the acute stages of crisis when the aspirant feels the waves of fear and anxiety steadily surging through his being the value of seeking counsel cannot be underestimated. At such times even the knowledge that he has the power within himself to overcome his fear and anxiety becomes meaningless. He is submerged and buffeted, and any effort to view his state objectively seems doomed to failure. Discussion with an understanding friend or counsellor often serves to bring about a temporary cessation of the anxiety state and it is during these periods of calm that the aspirant is able to begin the work of bridging the cleavage.

In some cases when the tension has become insupportable the aspirant may be triggered into a state commonly referred to as a mystical experience. At this time he experiences perfect adequacy in relationship to himself and to the universe, harmony prevails temporarily and in the ensuing calm he finds the conditions that he needs in order to establish a bridge.

The key to the problem as we have seen lies primarily in the fact that the aspirant has within his own being the power to bridge the cleavage; it cannot be given to him from an outside source. If integration is to be established certain factors must be considered, accepted and above all realised by the aspirant who is setting out consciously to eliminate the cleavage.

Two thoughts that may prove helpful although they are not directly concerned with the problem are to be found in A

Treatise on White Magic. The first is:

'Those who, with open eyes, enter on occult training need indeed to count the cost. The reward at the end is great, but the path is rough and the true occultist walks it alone. The capacity to stand alone, to assume responsibility, and then to carry all through single-handed, and to brave evil for the sake of the good achieved is the mark of a White Brother.'

The second reads:

'Face the future however, and remember that what the future holds is not revealed, but that "joy cometh in the morning".'

The first thought brings home the realisation to the aspirant that he stands as he does because there was a time, perhaps beyond memory when he voluntarily undertook to tread the Path, the commitment was his and no one is to blame. Thus the scene is cleared so to speak, for action that will reinstate harmony. In the second thought lies encouragement and hope that will sustain the aspirant on his chosen path of action.

We are told that if a man is to train himself to bridge the realised cleavages the following basic premises must be carefully studied and understood.

- (a) That any psychological difficulty is universal and not unique.

- (b) That the crisis faced indicates progress and opportunity, and that it does not indicate disaster and failure.
- (c) That the power to produce the needed integration and to end a cycle of sensed duality lies within the man himself.
- (d) That the capacity to act 'as if' holds the solution to the problem and that the creative imagination should be used to build the bridge.

It is of vital importance that the periods of bridging be fully utilised and that no action be wasted. Time may dull the memory of the aspirant and lead to a false sense of security in his present state of being, but if the cleavage has not been fully healed some factor will enter his life and bring the problem sharply back into focus, whereupon work may be consciously resumed. A factor that may be of use to the aspirant is the recognition that behind him lie many crises, and that to be able to stand where he now is, he has in the past resolved similar conflicts and ahead of him lies ultimate success in his attempt to become a capable servant of humanity. Each crisis experienced and surmounted leads to a period of integration and increased usefulness; thus the Path is trodden by the aspirant.

Growth Through Co-operation

'We have to take into account what is required by the law of complexity if Mankind is to achieve spiritual growth through collectivisation. The first essential is that the human units involved in the process shall draw closer together, not merely under the pressure of external forces, or solely by the performance of material acts, but directly, centre to centre, through internal attraction. Not through coercion, or enslavement to a common task, but through unanimity in a common spirit. The construction of molecules ensues through atomic affinity. Similarly, on a higher level, it is through sympathy, and this alone, that the human elements in a personalised universe may hope to rise to the level of a higher synthesis.'

from THE FUTURE OF MAN by Teilhard de Chardin

Right Use of the Mind*

by Elizabeth Irene Thompson

THE human intelligence eventually arrives at that level of consciousness which can properly be regarded as the beginning point for training in extra-sensory perception. Theoretically any human being at any time has the right and privilege voluntarily to undertake this work. But until he has learned how to think, he will never successfully achieve his objective. The result of his thinking is absolutely determined by the form his thinking assumes. He himself must choose whether it shall be clear, concise, unified, reasonable and logical, or shall it remain fragmentary, desultory and non-productive; merely wishful, escapist dreaming.

Absolute control of attention is the *sine-qua-non* of extension of consciousness. And unless an individual can master his own mind and thinking process he is not in a position to direct it into the unseen environment and hold it there until he becomes gradually aware of things that are there. Unless he can think inductively or deductively, as the case requires, and do it in absolute silence without the necessity for oral statement, he cannot be said to be master of his mind. The average human spends almost a lifetime in a constant inane chatter and gets nowhere because he has not learned the first rudiments of mental control.

In addition to this, the type of thinking must be such that the student develops tolerance, understanding and patience. He becomes impersonal without loss of kindness and interest. He loses self-consciousness and acquires the fine art of mixing easily with all types of human beings. In this way he acquires mastery over his emotions.

When the mind is controlled and the emotions are definitely under leash, the true I of the individual can become increasingly aware of itself as differentiated from its functions. And this spiritual self-realisation must become vivid enough to know that: 'Fire cannot burn, water cannot wet, and sword cannot slay IT'. Then only is it in a position to command the obedience of all the lesser forms of life in the planes through which it has evolved.

This enlightened I now begins to come into rapport with an unlimited field of universal knowledge, that requires neither books of instruction nor laboratories of experimentation.

* From an unpublished manuscript written during the 1930's in collaboration with Sigmund Lowe.

It is a state of consciousness wherein one knows and knows that he knows. It is illumination of consciousness free from illusion.

The decision to matriculate for this type of training cannot be made impulsively as the result of a momentary enthusiasm, nor with selfish motive for purposes of self-aggrandisement; neither can it be considered merely as a pastime. It is a process which requires undivided adherence to the ideal of attainment and concentration of all effort therein. It is a voluntary speeding up of individual evolution which usually precipitates the automatic results of past actions in experiences which would otherwise have been spread over longer periods of time in the evolutionary ongoing of the student. This requires a type of courage unknown to the ordinary person, for it means the willingness to clean the mental house of all its accumulated debris in order that true illumination can become possible therein. To bring this mental accumulation to the light and view it, is rarely a pleasant experience. But it must be done, for the individual simply must prove that he is master of himself, otherwise he cannot rise above his own self-imposed limitations, and gain conscious admission and recognition in the realm of the demi-gods (Hierarchy).

This is that level of Cosmic Consciousness or plane of Being where function those very advanced and highly evolved superhuman beings, who now are almost as gods in comparison to humanity as generally known. It is their work to aid not only the aspirations of the individual, but also to assist the general evolution of the mass. To the unfolded awareness, these exalted beings are just as real and tangible as are physical beings. Their substance, however, is finer and more tenuous than that of any material conceived of by man, and they move with the speed of light. Having, however, outgrown the necessity for further involuntary physical incarnation, they are able to assume physical appearance at will, whenever it is deemed necessary.

Of the realm of the Gods, there is obviously not much that can be told, other than to say, perhaps, that we are indebted to their ministry many times for the alleviation of karmic conditions that would otherwise have been unendurable, despite the fact that man should be willing to reap what he has sown.

From the Editor's Desk

WE have before us the first two issues of a periodical entitled *Change*, issued by the Centre for the Study of Democratic Institutions in Santa Barbara, California. These two issues, dated February and March, 1965, are concerned with the results of the International Convocation, in February, on Pope John XXIII's Encyclical, *Pacem in Terris*, sponsored by the Centre for the Study of Democratic Institutions. In the February issue of *Change* the opening sentence reads: 'Events such as the Centre's *Pacem in Terris* convocation of world leaders discussing ways to peace can bear fruit only if they affect the hearts and minds of men'.

Because we know that *The Beacon* readers are themselves profoundly concerned to stimulate changed attitudes of mind and heart within humanity so that world unity and peace may result, we believe you will find this new publication *Change* as 'a channel for discussion of the forces of change' of interest and usefulness. Particularly important is the establishment of a 'Forces of Change Discussion Programme', outlined in both issues of this periodical. It is suggested that individuals can organise local groups of concerned and responsible people to discuss some of the major issues facing humanity in a world struggling to use the forces of change creatively and constructively for world peace. For the purposes of this form of group discussion, literature is available from the Centre for the Study of Democratic Institutions. The six packets of literature are

geared to the following subjects:

1. The Forces of Change — What Do We Face?
2. Race and Rights.
3. War and Peace.
4. Men and Machines.
5. Some Guideposts to Peace, Plenty and Purpose.
6. Local and National Applications.

A reprinted editorial from the Santa Barbara News-Press, included in the March issue of the periodical *Change*, concludes with this vital statement:

'If the men and women who are the initial creators of public opinion in their various communities, will join in groups to consider and discuss issues that have profound significance for the nation, and for civilisation, there could emerge a more realistic, responsible and constructive climate of opinion through the country.'

The issue of world peace, is of course of world-wide concern, and discussion programmes can be usefully established in any part of the world to consider the basic human problems and requirements clearly presented by Pope John in his Encyclical. Right relationships between nations will exist when enough men and women of goodwill mobilise their spiritual resources in a steady and consistent pressure on the moulding of public opinion.

A literature fee of \$10.00 entitles each participant to the six literature packets and to the first year of *Change*. Write to the

FORCES OF CHANGE DISCUSSION PROGRAM,
BOX 4427, SANTA BARBARA, CALIFORNIA.
M.W.T.

Letter to the Editors

Dear Sirs,

As interested supporters of *The Beacon* and all it stands for we cannot fail to accept the challenge and opportunity presented by International Co-operation Year as put forward by you in the January issue.

ICY occurs within the cycle of a year of emergence so that *opportunity* seems to be the operative word, and we should set ourselves to recognise this for there appear to be many ways in which it will present itself.

Apart from encouraging practical local effort and using our influence as far as our 'lines of communication' can reach, we can align ourselves with the constructive thinking and planning that is demonstrating all over the world today through a consistent study of the field of international relationships in all its many aspects; perhaps particularly choosing those in which our chief interests and experiences lie. It may even be that intelligent use of the imagination can help us to give an innerly-outgoing direction to the compelling Plan for humanity.

Yours faithfully,
Joyce Green.

BOOKS AND PUBLICATIONS

Think On These Things. By J. Krishnamurti, edited by D. Rajagopal. Harper & Row, New York Evanston. \$3.75.

A new book originating from the pen of Jeddu Krishnamurti is always worth anticipating and the present volume, *Think On These Things*, is by no means an exception. Written with a keen insight and lucid eloquence, this series of lectures furnishes a penetration into the problems which confront and often baffle us today. Through his deep interest in humanity and in social relationships, Mr. Krishnamurti plumbs the source of the more spiritual values within modern society.

Compiled from a series of talks to teachers and students, together with questions and answers, this book is an eloquent composite of subjects which are timeless as well as provocative and which in our present civilisation can well be emphasised and studied. Ranging through such subjects as 'Freedom and Love', 'Inward Beauty', 'Self-Discipline', 'The Attentive Mind', 'Knowledge and Tradition', Mr. Krishnamurti examines and analyses our inmost feelings and motives, emphasising the need for a greater spiritual growth in these days of conventional and material values.

Thus, in speaking of 'The River of Life', the author states:

'Now a mind that has no walls, that is not burdened with its own acquisition, accumulations, with its own knowledge; a mind that lives timelessly, insecurely; to such a mind, life is no resting place. But most of us want a resting place; we want a little house, a name, a position and we say these things are very important. We demand permanency and create a culture based on this demand, inventing gods which are not gods at all but merely a projection of our own desires.'

Again, in the chapter, 'The Mind is not Everything', we are told:

'One of our main difficulties is that modern education all over the world is deeply concerned with making us mere technicians. We learn how to design jet planes, how to construct paved roads, how to build cars or run the latest nuclear submarines; and in the midst of all this technology we forget that we are human beings, which means that we are filling our hearts with the things of the mind . . . The mind, with its cunning arguments is not everything. There is something vast and immeasurable beyond the mind, a loveliness which the mind cannot understand. In that immensity, there is an ecstasy, a glory, and the living is that, the experiencing of that is the way of education.'

Throughout the book, Mr. Krishnamurti constantly stresses the need for careful analysis and a greater realisation of the useless standards we have set up about us; for the creation of an entirely new world freed from conventional standards. 'What is happening in the world is a

projection of what is happening inside each one of us; what we are, the world is.'

Realising that it is our youth who are to furnish the greater part of our future contributions to society, Mr. Krishnamurti completes each chapter with a series of questions and answers, as given by the student and himself. These in themselves are of interest to the reader inasmuch as they provide a deeper and better insight into the problems facing much of our youth today. Such questions as, 'How can we realise truth in our daily life?' 'What is happiness in life?' 'Does the soul survive death?' 'What is destiny?' all prove a vital interest and an awareness on the part of the students to whom Mr. Krishnamurti with simplicity and eloquence replies: 'A man who says he knows is already dead. But the man who thinks, "I don't know", who is discovering, finding out; who is not seeking an end, not thinking in terms of arriving or becoming, such a man is living and living is truth'. This book deserves to win many new and ardent admirers.

Published both here and abroad (in England, under the title: *This Matter of Culture*).

FLORA COBLENZ

The Heart of Man: Its Genius for Good and Evil, by Erich Fromm. Harper & Row, Publishers, New York, Evanston and London, 1964. 156 pages including Index. Price \$3.95. Fontana edition 2/6d.

The writings of Dr. Fromm, noted psychoanalyst, reveal his concern for the increasing liberation and progress of man. Not only has he thrown clear light on the inner choices that can make for growth and independence, but he promises a documentation of his clinical work in this field in a book for later publication.

The Heart of Man can be read from three lines of approach: (1) the conflict of good and evil, (2) a revaluation and reapplication of the concepts of Freud, (3) a deeper understanding of freedom and how it may be won.

The author points the way to a fuller release from the encapsulating attitude and negative drives that bind man to the past and blind him to the realities that are eternal. He builds upon the Freudian theory that human beings respond to two fundamental orientations, the love of life (*biophilia* expressed as the 'syndrome of growth') and the love of death (*necrophilia* expressed as the 'syndrome of decay').

He shows that the conquest of freedom is achieved only by the greatest effort of which man is capable. There must be a constant learning and participation in life, a growing awareness of the factors involved in a given situation, and the ability, by willing experiment and practice, to make considered, day-to-day choices between the life trend and the death trend.

Man is torn between the wish to emerge into the light and the wish to regress into darkness and into forgetfulness of his human state, says this writer. Yet he has the capacity to direct his

will into either path. '... there is no denying that each man goes forward in the direction he has chosen; that of life or death; that of good or evil.'

Dr. Fromm warns against the pitfalls which the self creates for itself when it refuses to grow beyond the personality. The refusal to face the 'dangers' of growth and to assume the responsibilities of maturity only bog man deeper in the backward pull of involutory forces. Self-love, Dr. Fromm shows, is the breeding ground for the hatred and destruction of others and the hatred and destruction of the self, whether that self-centredness be subtle, rampant, or expressed on an individual, national or racial scale. The inflated ego, the fanaticism and the selfish use of power as exemplified by a Hitler or an Alabama racist, leads to hatred and to the destruction of all that stands in the way of the built-up image of self-superiority. Group narcissism, political, racial, social or religious, needs confirmation of the superiority of one group above all others. *My group, my God, my country, flag or race, my ideas, property or children*, become inflated ideals to be defended. Insults, real or imagined, must be avenged at all costs. Wars must be fought to perpetuate the false image of superiority or to guarantee the security and property of the material-minded.

Dr. Fromm considers that ours is a death-oriented civilisation in so far as it places emphasis upon possessions for their own sake, upon mechanical gadgets and upon all that is not alive. Focus upon material things makes for the 'organisation man' who becomes a mechanical, automated cog in a bureaucratic civilisation. 'But man is not meant to be a thing', he writes. His nature is to become a producer, using things only to create, to build and to expand life soulward.

Life tends towards wholes. Living cells tend towards unity and synthesis. The process of building towards the future releases energy towards the amalgamation of groups and nations pledged to the service of the world. Under this forward-moving influence, the United Nations has come into being as a working symbol of the brotherhood of man.

A study of the world situation reveals a new arising leadership, aware and committed to the needs of the present cycle. Realising that mankind must put forth a major evolutionary effort to grow socially, psychologically and spiritually, these new leaders are firing the people with new hope and with practical action for the regeneration of the world. Their decisiveness on the side of growth and liberation call out effort on the part of each human being to aid in freeing 'the prisoners of the planet'.

MIRIAM GEBBIE

The Gates of the Mind (The Biography of Joseph Sadony). Published by The Exposition Press, 386 Park Avenue South, New York. Price \$5.00.

Is it really possible for man to achieve what might be called omniscience while still in his

familiar physical form? The academic world is now admitting this possibility in its various institutions of higher learning.

Here in the United States lived a man who could describe past, far distant and future events with phenomenal accuracy. He was Joseph Sadony, who recently died at the age of 83 in Montague, Michigan. 'Seek the truth', he said, 'And when you find it, follow it, for it is God'.

Like Einstein and others, his studies of atomic energy, gravity, electromagnetic fields and the like, taught him the unity of all things. Atoms, men and solar systems were inter-related by their magnetic fields, and through them received and emitted radiant energy.

Mr. Sadony foretold the deaths of Gandhi and Tagore, the sinking of the Lusitania, and countless other historical events. He thought of telepathy not as thought transference, but as thought induction, the excitation of a field without direct contact. It becomes obvious that if the fields of all living beings are connected with that of the Infinite Mind, the thoughts of God can be received by hundreds of people simultaneously.

Mr. Sadony felt that a formless intuition would hit a man's magnetic field. This also applied to so-called messages from the dead. Like a seed drawing chemicals from the soil, the intuition would then draw images from the files of mental microfilms stored in the mind of the 'sensitive'. But it could not draw material from areas in which the individual had no experience.

Joseph Sadony felt that intuitions were radiant energy. Electromagnetic radiations are not propagated by matter, but are superior to it. He called his wonderful insights 'imaginings'. By this he meant the image-making faculty of the lower mind. First a formless intuition had to become a blueprint, or formula. Then the image-making faculties had to create a detailed working model of an invention or project. This could be materialised on the physical plane without much trouble.

Sadony could not be certain whether desires shape destinies, or whether desires spring forth in accord with the divine plan for a man's life.

Mr. Sadony's prophecies, profound or trivial, did not give him illusions of grandeur. He could explain this phenomenon. He felt that both the prophecy and the event had a common cause beyond time and space. As one can receive an idea in less time than it takes to materialise an event, the prophecy usually registers first. But Joseph Sadony did not believe in complete predestination.

An unwelcome event could be circumvented if insufficiently materialised. For this reason Mr. Sadony could advise people to avoid swimming, taking certain methods of transportation, or working so hard, thus forestalling their imminent deaths. In Joseph Sadony's best documented case, he 'rescued' a vessel about to perish in a storm on the Great Lakes of Michigan, by impressing the mind of telepathic Captain Charles Mohr to redirect his course.

Joseph Sadony's religion was to give his relationship with God first place in his life. He felt that man's supreme duty on earth was to develop intuition. 'All that matters to a man is that which is in back of his own eyes', Sadony put it. In fact, he felt that only the man of intuition could survive our era of atomic warfare and natural catastrophes.

Only the man who could foresee the approaching tidal wave, the imminent earthquake or the bombed village would survive. Only the man who was open to spiritual ideas could bring forth life-saving inventions and cures for the diseases which scourge mankind. Only he could insure the continuation of our race.

With force and violence so prevalent in the world today, the words of Jesus are of obvious application. The 'meek will inherit the earth', and let us not forget that 'meek' in its original sense means 'humble and teachable'.

FRANCES PAELIAN

Man and Woman and Child by Harold Waldin Percival published by the Word Publishing Company, New York, N.Y. Price: \$3.00

This book was written with the author's earlier book, *Thinking and Destiny*, as a background. The part played by the human being is shown against the intelligence of the Universe which provides answers to the age-old human questions of 'Where did I come from?', 'Where do I go?' and gives reason and definition to the function of the soul.

The *Beacon* editors have received a copy of the Souvenir Volume to Dr. S. Radhakrishnan, the President of the Indian Republic, presented by the Darshana International, Moradabad, India, on his 77th birthday. This book contains 76 articles by eminent writers of the world. The articles cover a wide variety of subject matter, many of a philosophical and ethical nature. The book which contains approximately 600 pages, costs: Rs. 30, \$8.00, or £2 10s. 0d., and can be ordered from Darshana International, Moradabad, India.

Energy Abundance

by Mildred Gassmann

THE purely materialistic concept of wealth is today outmoded, and the way we look upon wealth is undergoing rapid changes. We now look at wealth as flowing from the enormous energy within the universe, and with the intellectual capacity and practical capability of man to improve, even as that which he has created wears out or becomes obsolete. No longer can wealth be thought of as something that might some day be exhausted.

Science has scratched only the surface of the potential wealth of the universe. The enormous wealth of the higher levels of the mind, soul and spirit are the new frontiers for scientific investigation and penetration, known primarily to the esotericists of the world. The knowledge and wisdom of the ages on higher levels of manifestation, and the energy of the planetary etheric abundance, are in the process of being realised and externalised as the intellectual genius of man continues to develop and his vision expands to the comprehension of the inner reality of life.

The pursuit of knowledge and education as a commodity of great wealth and energy-potential is beginning to take root in the consciousness of the enlightened thinkers and educators. We are indeed pushing back the frontiers on new potential wealth when we are able to discern, here and there, a quiet beginning in the development of new techniques of teaching and new ways of looking at the education of the young and the continuing education of us all. The world around us is being improved and made to bear witness to the greater things which Christ spoke of over 2,000 years ago. Wealth and abundance can now be considered inherently self-perpetuating and constantly growing. It takes great courage to grow and expand our vision, and be willing to apply new knowledge and skills to old problems while discarding the

encumbrances of past errors and the erosion of obsolete values.

At the present time automation is arousing much confusion and making an ever wider inroad and displacement of the labour force of skilled and unskilled alike. This increases the problems of adjustment to the new era and taxes the creative genius and humanitarian instincts of man to the utmost. Although automation is making it possible to eliminate the drudgery of hard and monotonous labour and is producing even greater wealth, our fear of it continues to increase. Can we produce the inspired leadership, with perception and wisdom to look forward and not back, to meet this great challenge? Or will we be forced by necessity and the extremity of this problem to take that giant step into the age of abundance so close upon us? In the cultivation of a mind willing to bend to the need for change will come liberation. Our ability to change, and to change rapidly and skilfully, can and will hasten this day.

New nations are taking their place and sounding their voice in the parliaments of the world. Politically unskilled and unsophisticated peoples are adding their voice to that of their brothers, already wise and skilled in the science of politics, economic and social planning, and educational know-how, and discriminated peoples want freedom and are articulate in defence of their rights as members of the human race. The compounding of problems grows with this urge to freedom and the desire to progress on the part of the once inarticulate segments of our world society. The only way we can hope to meet these challenges and help implement the new era of abundance and plenitude is in the development of the new man in whom the Christ-Spirit of co-operation and goodwill dwells equally in abundance.

Know, Know, Know . . .

WITH difficulty crumbles down the little house of decrepit prejudices.

First of all, let us keep in mind that it is impossible to retard the process of ripening fruit. Let us review the pages of history: the time came for liberation of thought, and the stakes of the Inquisition blazed; yet thought flowed on. The time came for people's rule, and the firing squad began to thunder. The time came for the development of technics, and the retrogrades were terrified; but the machines moved on, pulsating in the tempo of evolution. Now has come the time for realisation of psychic energy. All inquisitors, retrogrades, wiseacres and ignorant ones may be terrified, but the possibility of the new attainments of humanity has ripened in all its incalculable potentiality. Inquisitors and retrogrades may build jails and insane asylums which will be fit enough for them in labour colonies. But to turn back the matured step of evolution is impossible. Just as it is impossible to deprive humanity of all the ways of communication.

The denier of evolution can withdraw into hermit life and dream about the delights of regress. But life itself, reality itself, will indicate new, incontestable manifestations. Only the judicious mind of a realist places these manifestations into a scientifically conceived, orderly scheme. All the near-sighted mystics and the petty conventional literati will be in the place of the ignorant. The banner of the newly realised energy is being raised. Each new acquisition must fill every heart with joy. The thinking of the community member must throb at the possibilities of new, useful studies of reality.

We summon to knowledge, for only knowledge can assist in absorbing the complex of apparent contradictions. The laws of great 'Aum' are identical in all conditions.

Know, know, know, otherwise the little house of decrepit prejudices will not crumble away.

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